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CHRISTIANITY IN
THE HOME

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CHRISTIANITY IN THE HOME

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BY THE RT. REV.

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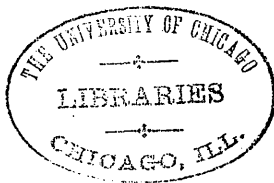
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Chapter I

THE FAMILY

THE SUBJECT I wish to bring before you is Christianity in the Home Life, Religion in the Family, and I have chosen it for three main reasons. Firstly, because it is a subject of such vast importance from the practical point of view. It is no exaggeration to say that character is largely made or marred by the influence of the Home. By the time the child leaves the Home to go out into the world to play his part, he has his character set, for good or for evil, in a definite direction. Secondly, it is obvious to every student of present-day conditions that the decay of Home Life is one of the most disquieting symptoms of modern life. Those who would make divorce cheaper and more readily obtainable are in reality, whether they consciously appreciate the fact or not, attacking the Home; for the most terrible

results of divorce are seen in their effects upon the children whose parents are being separated from one another. Those who would nationalize everything, too, set up as their ideal the Institution rather than the Home. To the Communist, the Home is too natural, too free. He would prefer to regard the child as the property of the State, and to see him brought up in some huge State nursery. Besides these factors, the modern craze for amusements is calculated to weaken the ties of Home. Yet the subject is so seldom dealt with from the Christian pulpit. Some years ago, it is true, the celebrated English preacher, Canon Knox Little, wrote a little volume of addresses on "The Christian Home," and there have been printed a few salient sermons on certain aspects of the subject, such as an address by Canon Ainger, entitled "Godliness at Home," and a meditation by Dr. H. G. Mortimer on "The Responsibility of Marriage." I am convinced, however, that the subject deserves a more detailed treatment than it has received, because of its fundamental importance.

It is no exaggeration to say that the Family is the foundation of a sound national life. We are, indeed, made members of a Family before we are members of any other human organization, before indeed we are even made members of the Church, for we become members of the Family from the moment that we are born. The strength of other human institutions, some of them of the greatest possible importance, depends on the soundness of the Family Life. Some would consider the State to be almost, if not quite, a Divine institution. Yet what a mixture of diverse ingredients the nation is. Think of the various races that have combined to make up the American nation. What an extraordinary mixture it is of Angle, Saxon, and Norman, of Celt, Teuton, Negro, of a hundred other races. All are held together, it is true, in a wonderful way, by community of interest, by common desires and aims, by loyalty to certain ideals which we call specifically American, by devotion to a common Constitution and a common Flag. That the various constituent ingredients in the national life will hold to-

gether as long as the world endures is the earnest hope and prayer of every patriot. Yet history tells us that there are occasions when interests fly asunder, when the aims and desires of different sections of a country alter very materially, and when the bonds of loyalty to the common flag are strained to the breaking point. Then comes the breaking up of what seemed on the surface to be a united and homogeneous nation. For, after all, a nation like this is fundamentally a combination which is very largely artificial.

With the Family, however, it is quite different. It is a combination that is absolutely natural. Nothing can really destroy its unity, for it is a God-given institution; and though there are many things that may easily mar and spoil its beauty, yet its essential unity is indestructible. No matter what happens, the Father and Mother must always remain the parents of the Family. To them the children must always look as the authors of their being. These facts cannot be altered by any act of disloyalty or treachery, however black. The Father may be untrue to his

Wife, and may shatter the outward unity of the family, yet he still remains the Father of the family. The son may run away from Home, he may be expelled from its sacred borders, yet he ever remains the son of his parents, the brother of his brothers and sisters. No human act, in short, can shatter the God-given unity of the Family.

All this means a very great deal to the lover of Country, for the Nation is held together, not so much by the political combinations of individuals as by the interweaving of the Families that comprise it. It follows as a truth of profound significance that the welfare of the Nation depends, in the last resort, very largely on the welfare of the Families of which it is made up.

Our statesmen are continually devising methods of binding more closely together the various constituents of the Nation. It is the family tie which should concern them most, for it is the strongest of all.

This fact is seen very clearly in a widely-flung combination of differing units, with varying ideals and standards of life and morals, like the British Empire. If the time

should come that the Motherland ceased to send out her sons and daughters as emigrants to Canada, Australia, New Zealand, South Africa, or as civil servants and soldiers to various dependencies, or as traders to different colonies and dominions, then would the tie that binds the Empire together around the Throne of the King of England rapidly grow weaker, and the British Empire would be nearing its dissolution, for it is largely the family tie that binds that Empire together. In the heart of that Empire, they take an interest in its far-flung parts because the children of the Family are living and working there; and in the same way the remotest constituents of the Empire feel their close connection with the Motherland. I have given this example because it is so obvious a one; but the same is true to a certain degree of the unity of the States of the Union. All this goes to show how vital it is to the welfare of our Country that the life of the various Families of which it is composed should be pure and virile.

It is in the Home that you possess the richest blessings that life has to give. You

observe that I speak of the Family and the Home as if they were interchangeable terms. This is natural, for though the bachelor and the old maid may speak of their Home in a very true sense, yet in the truest sense the Home is where the Family lives. The Home of the solitary unmarried person is only Home in a modified way. People of the old English stock are peculiarly fond of Home. Is there any song that so certainly and so readily brings a tear to the eye of the wanderer in a foreign land as that pathetic and simple old favorite, "Home, Sweet Home"? During the late war, it was understood amongst the Y. M. C. A. workers in France that that song was not allowed to be used in the sing-songs in the recreation huts which did so much to keep up the spirits of the British "Tommies." The effect would have been too poignant and pathetic. It is, I believe, only amongst the Teutonic races that there is a distinctive word for "Home." In other languages there is no exact counterpart, the word for "Home" being usually the same as that for "house."

Undoubtedly we do well to cherish our

love of Home, for we owe so many blessings to its powerful influence. It is there that love is strongest and purest. However far you may go wrong in after life, you can always turn back to Home. If nowhere else, yet *there* you will find somebody to welcome the Prodigal when he returns. It is the natural center alike of our hopes and our fears. Successes in life must be reported at once to the folks at home. "Don't stop me now," you say to some friend who wishes to congratulate you, "I must send a wire to tell Mother and Dad." Others may be jealous of our success, may be only too ready to belittle it or to hint at our having won it unfairly, but we are certain that at Home they will rejoice wholeheartedly with us.

Yes, and it is there, too, that failures will be excused. Others may ridicule us and rejoice in our fall, but there they will sympathize with us and will believe that we can and will recover ourselves. It is at Home that excuses will be made for our lack of success. In short, as it has been well expressed, "it is family affection and disci-

pline and association and memory and common joy and sorrow that constitute Home."

Remember also, however, that it is in your Home Life that you will often meet your severest temptations. To most of us the real testing of character does not come as a sudden blast of temptation to commit some terrible crime; rather we are continually being tempted, as we are disciplined, tested, tried, and worried by the ordinary, unromantic, monotonous things of every-day life. It is in the Home Life that the loyalty of the Parents to each other is being daily tested, and the records of the divorce courts show what a large proportion of them utterly fail under the testing. It is seldom that we can read our daily paper without encountering some sad story of domestic unhappiness, due often enough, in the first place, to some trifling cause, and not confined to any one social class, whether it be that huge class where the rearing of a family is a source of perpetual anxiety and worry with regard to money, or that smaller class where means are ample enough, it is

true, but where the claims of pleasure or of society call more loudly than those of the domestic hearth. And we have to remember that for every case which reaches the newspapers there are several that never attain such publicity. Severe indeed is the testing of the Parents in the Home.

It is in the Home Life, too, that the temper is continually being tested. It is there that we feel that we can be quite "natural," and do not need to try to keep up appearances, as we have to do in public. That is why it happens so often that a man who invariably shows himself courteous and polite to strangers, yet does not mind being hasty-tempered, irritable, and discourteous at home to wife or parents or children.

It is inevitable, too, that in the Home our interests should be narrowed. Many a young person grows restive there, chafes under the restraint of Home discipline, feels cramped and confined within its walls. "They do not understand me at Home," is the piteous cry of one who longs for freer development and opportunity for wider self-expression. Sometimes the fault is on one side, and the

parents really do not appreciate how different is the outlook of their children from what it was in their own youthful days; and sometimes it is on the other side, and the young person is longing for a degree of freedom which would be harmful to the development of his character.

Need I dwell upon the fact that the strength and value of the Home influence depends mainly upon the tone set by the parents, especially when the children are young; and that this depends itself very largely on whether there is a Family Religion. By this I do not mean whether one or other *member* of the Family is a religious person, but whether there is a *corporate* religion of the Family. Is Jesus Christ the Consecrator of the Home, and of the due fulfillment of those relationships that make home to be Home?

May I mention a few points that go toward the making of this Family Religion?

There is first the fact of Family Prayers—not a small matter, for this makes the atmosphere of the Home what it should be, an atmosphere in which bickerings and

quarreling are more easily smoothed out. By Grace before meals, too, the Family recognizes the fact that all good things come from God, and a great pity it is that this custom has now become quite uncommon. It is unfortunate, too, that coming to church as a Family is much rarer than it was; but what a splendid example to the whole parish it is to see Father, Mother, and the Children all coming to Divine worship and sitting together in the same pew!

How sad it is when the influence of the Home is all in the other direction, when clergy and teachers see their work undone by its evil or careless atmosphere, the indifference of parents, the sneering remarks of elder brothers and sisters. Each member of the Family has his own part to play—the Father as head of the Family Religion, who cannot pass on his responsibility to anybody else; the Mother at whose knee the young children should learn the first sacred lessons of God and duty; the children bound together by a common love and loyalty. Of these we shall have more to say later on.

But who can deny that in the present gen-

eration the Family Religion has grievously declined in power and witness? This is true of all classes of the community. It is a most serious matter because of the vast influence which it must have on the happiness of our Country and its moral and religious stability; for, as Canon Ainger says, "Steady strength, patient, firm faith must lie in fulfilling those ordinary ties, interests, and occupations on which the doors are shut, and which are not regarded, just because they are too common, too familiar." For it is in the Home that character is formed. In that place of comparative privacy the warrior is being fashioned who is to conquer or fail in the vast arena of life.

Chapter II

FATHER

THE FATHER is the head of the Family. This being a natural relationship, the Father cannot hand over his position to anybody else. The emancipation of woman, which has come about with such dramatic suddenness in these post-war days, does not alter the position of the Father in the Family, for it is obvious that there must be one head in every community, a final court of appeal in every society; and however much liberty may be given to all to express their own opinions, there must be one person with whom lies the last word. That is, no doubt, why the word "obey" is still retained in the woman's promise in the Marriage Service in most parts of our communion, although it has been omitted by the Episcopal Church in the States. In spite of many attempts to alter them, these words still run in most

Churches of the Anglican communion, "to love, cherish, and to obey," the word "to" being repeated before "obey" as if to emphasize it as a separate item in the promise. The objection to the use of this verb seems to me to be based on a misconception, for it does not refer to the obedience of a slave or an inferior as rightly demanded by the Father from his Wife. It merely acknowledges that the Family must have a head, and that that head is naturally, and therefore by God's appointment, the Father.

The Father consequently ought to be the Head of the Family Religion. The Jews recognize this fact unmistakably. The Jewish Father is the Priest of the Family, and takes his proper place as leader of the Family Prayers and Offerings. Again and again the Law of Moses calls on him to explain Religion to his children, and to encourage them to ask for explanations of religious observances. "I will make them hear My words," says Deuteronomy, "that they may learn to fear Me all the days that they shall live upon the earth, and that they may teach their children" (4: 10). Frequently they are ex-

horted to "teach them thy sons and thy sons' sons" (4:9). "And these words which I command thee this day shall be in thine heart, and thou shalt teach them diligently unto thy children, and shalt talk of them" (6:7. See also 11:19). When the Passover lamb was eaten, the children would ask, "What mean ye by this service?" and the Fathers were to tell them. Or, again, when the children noticed the memorial stones set up on the banks of the Jordan to mark the place where the Israelites crossed the river on their entry into the Promised Land, they would inquire "What mean ye by these stones?" and the incident is to be related to them. All this teaching is the responsibility of the Father.

The Christian Father, however, too often recognizes no responsibility at all for teaching Religion to his Family; and in the majority of cases, if asked any simple question regarding the teaching or practice of the Church, would not have a ghost of an idea what to answer.

What I have said is true of all classes of the community. Amongst less educated peo-

ple, a large number of Fathers seem quite indifferent to the religious instruction of their children. They have a sort of vague idea that the young ought to be taught *something* about Religion; but so long as this is not too "High Church" or too definite, they do not greatly care. One often finds that fathers do not even know whether their children attend church or Sunday school. Yet there is no doubt that if fathers were more keen on their children being taught the Faith of our Church, for instance, we should be able to secure, what is certainly our right, the teaching of our Religion to our children in the Day Schools. The Roman Catholics in many Provinces and States have secured this privilege, not because they are specially favored by Governments, but because they unanimously demand it and see that they get it. It is the general indifference amongst our fathers that makes this privilege impossible at present for us.

The Father himself too often sets no example of attendance at Divine worship, and the result is that boys imagine that going to church is a necessary discipline which

they have to undergo, but that when they are old enough they will do as Father does, and have finished with Religion. "When shall I be old enough to be like Dad and give up going to church?"

Among the educated and professional classes, it seems to me, things are not much better. It is true that fathers in these strata of society do, as a rule, take a keener interest in the general education of their boys, are prepared to deny themselves in order to give them a good education, and are often anxious to help them in their studies when they are at home for the holidays. By word and example they strive to teach their sons to be gentlemen, to act always in good form, to be honest and honorable, always to "play the game." All this, however, need not have much foundation in the Christian Religion. Such a father refers sometimes, indeed, to "Providence" and the "Almighty" in an apologetic kind of way, as if half ashamed to do so, but seldom to Christ our Lord as the great Example, the Son of God and of man, the Mediator and Redeemer. As a matter of fact, he commonly talks to his

boy as a cultured and educated pagan of ancient Rome might talk to his son. There is a kind of Theism, a Philosophy in it, but very little real Religion; for the great difference between this sort of attitude and Christianity is that while the philosopher shows indeed the good road but can give no power to walk in it, the Religion of Christ supplies, not only the ideal, but the spiritual power to strive to attain it. That what I am saying is true is shown by the fact that in the religion of great numbers of excellent, honorable, and upright fathers the Sacraments of the Church play no part. Yet these are a fundamental part of Catholic Christianity.

The great falling off of men in church attendance, so marked a feature of these days, was clearly seen in the armies during the great war, when, although there were keen men, of many different schools of religious thought, who came as regularly as duty permitted to Communion and the other means of grace, or attended prayer meetings or Bible classes, yet the majority were present at compulsory parade services and noth-

ing more; and while there, took a very perfunctory interest in everything except perhaps the sermon.

The same attitude is seen at home in times of peace, for the fathers of the future generation seem on the whole quite content to leave Religion to the women of the family. It is not that they are opposed to Religion, but that they have a very weak idea of personal and individual duty in this matter. This attitude of men is rather remarkable, however, for it is so different from what it was in the early days of Christianity, when men played the chief part. It is so in the Gospels. On a celebrated occasion those who followed our Lord under circumstances of much difficulty are described as "Five thousand men, besides women and children," that is to say, men were in the vast preponderance, the women and children being a few additional souls. Nowadays we should expect, "So many women and children, besides a few men." The Apostles were all men, and, although the Acts of the Apostles frequently refer to the great work

done by devoted women, yet the early missionaries were mostly men.

The other great religions of the world, too, are mostly religions of men. Men play the chief part in them, and, as a matter of fact, in most of them women either have no place at all or certainly a very inferior one. So in the ancient religion of the Jews, only men were allowed to enter into covenant with God. In the Temple at Jerusalem, the Court of the Women was outside the shrine proper, outside the "Court of Israel." Nowadays in the synagogues of the stricter Jews the women are allowed only in the gallery; at the beginning of the "Morning Service" of the synagogue, according to the "Authorized Daily Prayer Book of the United Hebrew Congregations of the British Empire," the men all say, "Blessed art Thou, O Lord our God, King of the Universe, who hast not made me a woman" (page 6). It is the same with the Buddhists, who regard women as a lower creation than men, while it is said that women at the Pagoda commonly pray that in the next re-

incarnation they may be born as men, and so advance on the long road to achieve Nirvana. Mohammedanism, too, is essentially a religion of men, the women being allowed to attend service at the mosque only behind a grille where they cannot be seen.

Yet, far above all religions, Christianity is a manly religion, appealing not merely to enthusiasm and devotion but also to reason, calling for the manly virtues of courage, of the contest against evil within the heart, of the stern fight against abuses in the world around. It is essentially a strong and virile faith, and amongst Christian teachers have been found some of the greatest and most powerful intellects of the ages. We think immediately in this connection of Paul, Augustine, Anselm, Francis, men of tremendous intellectual force who have by their teaching turned the whole course of history. In modern times, too, we can readily recall scores of names of men of great intellectual power who have been amongst the exponents of the Religion of Christ. All these agree that Christianity is above all religions strong and manly. Yet the gen-

erality of men today do not attempt to take their proper place in the religious life of the country.

The Religion of the Family, however, can never be what it ought unless Father takes his proper place as its leader. Well may we pray for a great outpouring of the Holy Spirit upon the fathers of our land that they may come out more enthusiastically on the side of Christ. I am profoundly convinced of one thing, that we shall never win them back by any form of weak and sentimental Religion, but rather by a definite and fearless proclamation of the claims of Christ and Holy Church. It seems to me that we do not commonly teach half clearly enough what the Church exists for. So many of our men regard the Church as a preaching house where we are taught to be good and made to feel holy by the music and the general atmosphere of the place. It is intended to be very much more than that. Apart from its being the holy shrine where we offer to God the sacrifice of our worship, the Church is intended to be the hospital for the souls of men. The diseases of

thieves, liars, the immoral, the slothful, the selfish are here treated, and we all of us have *something* of each of these diseases in our hearts. The Church helps us towards recovery; by her system, sins are forgiven through absolution, souls are strengthened by the diligent use of the Sacraments of the Grace of God. A vast difference is made in our outlook when we once realize this conception of the work of the Church. People think that they know already how to be good without the exhortations of the preacher. They need not therefore attend church and hear sermons. No doubt this is true; and it is also true that lots of people know how to be made well in their bodies without being told by the doctor. Nevertheless they go to the hospital in order to be *made* well. In the same way they should come to church, not simply to be told but to be *made* well, for the Church is a real hospital for the ills from which men suffer in their true inward selves. If we are honest with ourselves, which of us can deny that we are peevish, selfish, wanting in positive virtues, neglectful of our duties, slothful in

good works? In the health center of our parish church, then, we should be brought to know our true selves better, to know God more adequately, to become better Christians. And what an influence this would have upon the whole family. You desire that your children should grow up obedient, pure, unselfish, honorable. In many cases they will sooner or later become what they see you to be. If you turn away with indifference from God's hospital, be sure that they will do the same. Fathers frequently complain that they guide their sons and daughters aright, and yet the results are not what they would have them to be. It is because the guidance so often comes merely from the tongue but is contradicted in the example, and children are not slow to perceive this. We want the Christian Father of the Family to say what Joshua said, "As for me and my house, we will serve the Lord"—not, you will observe, "As for my house," but "As for *me* and my house." "I go first and set the example. Boldly and plainly I endeavor to show my Family that Religion really *means* something to me."

Chapter III

MOTHER

IT IS IMPOSSIBLE to exaggerate the importance of the Mother's part in the Religion of the Family, for undoubtedly the Family Religion *mainly* depends upon her influence in an ordinarily good home, and *entirely* so in a home where the Father is careless and indifferent to religious matters. It is at the Mother's knee that the young child should learn his first lessons about God and duty. How vastly important these are we may remember when we reflect that it is from Mother's lips that the child obtains his first ideas of what God is like, and that these ideas may influence the whole of his outlook upon life. Is God to be to him a loving Father, whose tender mercies are over all His works, or a terrible Avenger, ever ready to trip us up or to burst forth in anger upon the evil-doer? Is He the great

and kindly Architect, working out His benevolent schemes in which each of us has his individual share, or is He a sort of super-policeman of the universe? It largely depends upon Mother. Or again, is the child to regard life as a time in which he is to amuse himself, getting as much selfish pleasure out of it as possible, with no higher or nobler aim; or is he to learn, even from his earliest days, that there is a Right and a Wrong, and that there is a Duty to follow the Right? Again I say, it largely depends upon Mother, for even in the earliest lessons about the loving Father, the Saviour who welcomes little children, and the all-inspiring Spirit, a note of sternness must be introduced—the idea of a moral law needs to be introduced early.

The Mother's first duty to her babe in the religious sphere will be, of course, to bring him to be baptized. It must be always borne in mind that this is a very solemn responsibility. Too often it is regarded as a mere matter of form, a sort of registration. Baptism is one of the great Sacraments, and actually conveys real and very great spiritual

blessings. Greater care should be taken, too, in the choice of godparents, for a godparent who really intends to perform his duties and to take a real interest in the religious instruction of the child is much more to be desired than merely a rich relation who will give him costly presents. So many godparents nowadays seem to have no conception at all of their duties—do not, indeed, realize that they *have* any duties. I have frequently found that not a single member of a large Confirmation class knew who his or her godparents were. This does not go to prove that they have taken their responsibilities very seriously. Let Mother rather choose for this important duty some person of deep earnestness and of personal religion, who will regard it as a privilege to take a real interest in the child, continually to pray for him, and to urge that he should be confirmed, if the parents are at all neglectful about it. The giving of a costly christening present is a matter of very small importance compared with all this.

What a tremendous loss it is to the child when the Mother is either unable or unwill-

ing to give him his first sacred lessons in the love of God and of Duty. There are many instances of this at both ends of the social scale. Too often in wealthy homes the Mother's interest is so absorbed by her social calls that she has little time, and often no inclination, to take a personal interest in the education of her young children. She can afford to pay for capable nurses and well-trained governesses to look after them, and she does not see why she should not hand over her responsibilities to them. Too often, in these social circles, children are regarded mainly as a nuisance for whom parental duties can be best performed by servants. What a great deal such children lose, for the best of governesses can never really take the Mother's place! But the Mother herself also loses so much, and often loses it for ever, for she can never expect in after years, as Canon Knox Little said, "to command that confidence from her child which is the highest reward of the Mother who has done her duty."

The same condition of affairs is all too common at the other end of the social scale,

for amongst the very poor the struggle for existence is so terribly severe, and the Mother has to work so hard and so incessantly in order to keep the family's head above water, that she has no time to spend upon the children as individuals, and the younger ones get what home teaching they *do* acquire from elder brothers and sisters, especially the latter. Too often, too, the Mother in this social class is too ignorant to be able to teach the children much; but the elder sister, still at school and doing well in her class, is often quite ready to teach the baby to repeat hymns or texts and to explain to him the Bible pictures. All honor to the splendid elder sisters in the slums of our big cities. In these social grades it is commonly the Sunday school teacher, however, who does the important work which the Mother *ought* to perform herself; and if the parents are too slack to see that their children go to Sunday school, it means that very often they obtain no religious teaching at all.

We pass on to consider *what* the Mother should teach her child about Religion as his intelligence begins to unfold. She cannot, I

am sure, do better than follow the lines laid down in the Baptismal Service in our Prayer Book, where it is said that the child should be taught the Creed, the Lord's Prayer, and the Ten Commandments—in other words, the Christian Faith, How to Pray, and the Moral Law of Right and Wrong.

With regard to the Faith, she should endeavor to instill into the child's mind a real reverence for the Bible, and to lead him to love its stories. The Life and the Words of our Blessed Saviour should, of course, take the principal place in this teaching from the very first. Yet the Old Testament should be introduced quite early—I mean some of its most interesting and valuable stories. Children readily take a vivid personal interest in the accounts of Joseph and Moses, David and Elijah. Yet, of course, one should especially remember, in dealing with the Old Testament, that the mere facts are of very little value in themselves; it is the moral and spiritual import of the stories which is of such immense value. To the child, the language may sometimes sound stilted and unnatural; the Mother should

therefore tell the stories in the simplest language, and show how they apply to the child's own life. Even if the child were to forget in after years every one of these stories—and he certainly will not, so deathless are they—yet he would have learned a very valuable lesson, which very many well-educated people nowadays never succeed in learning, for he would have got into the right way of reading the Old Testament for a Christian, namely, as a guide to practical life in the light of the teaching of our Lord in the New Testament. It is possible, even nowadays, to find so many people who are unable to accept the Christian Religion because they imagine that it is tied down to certain moral and spiritual difficulties in the Old Testament. They have never learned to read the older books in the right way.

With regard to Prayer, it is vitally important to form regular habits at an early age, and even if the child cannot at first understand fully all that he is praying for, as in some of the petitions in the Lord's Prayer, yet as time goes on he will enter more and more thoroughly into the deeper

meaning of the words he has learned to use. Again and again, in later life, a man's mind reverts to the prayers of his childhood days.

Another important matter which Mother has to settle is, how are her young children to keep Sunday? That Sunday must be different from the other days of the week is certain, but what kind of day is it to be? I cannot here enter deeply, of course, into this difficult subject, but certainly Mother will be wise if she does not aim at having the Puritan Sunday in her home. She was perhaps accustomed to it in her own early days, a Sunday wearisome, grim, gloomy, and forbidding, a day that in its joyless narrowness speaks of the Law, but certainly not of the Gospel. If she is wise she will realize that it is not possible nowadays to disregard the feelings and aspirations of the young in these matters, that the days are gone by when parents could dictate in these things, for the young people of today will soon take the matter into their own hands if they are not satisfied, and that they have but little veneration for old customs simply because they *are* old, unless indeed they can

justify their continuance. The wise Mother of these days will do her utmost to make Sunday a happy day—a day, it is true, in which the family worships God and the young are instructed in their Religion, but a day also when the best picture books are brought out, the best games played—a day, in short, to which the Family looks forward as the happiest day of the week. Things have greatly changed in this respect since Mother was a girl, and she must recognize this. In her wisdom she will endeavor always to do this and keep abreast of her children as a modern and up-to-date person. The long and wearisome services attended by children boxed up in high pews or seated on bare forms in a desolate gallery have been abolished, with all their dreary and depressing ritual—the ritual of the black gown, a vestment into which the parson changed with much ceremony before the sermon, of the black stole, as if every service were a funeral, of the black kid gloves worn in the pulpit, and so on.

As the children grow older, the good Mother will try to maintain to the full her

sympathy with them in all their doings and their aims. She will do her utmost to remain young in spirit, and to take a real interest in all that interests them. The Father's share in their activities is necessarily more remote; he is often too busy and preoccupied; and so far as Religion is concerned he commonly takes far too little interest in it. She must not be too easy with them, it is true, for nowadays family discipline is far too weak. Harshness and severity must be avoided, of course, but a reasonable amount of home discipline is essential; and the very worst moral training for children is that which so many receive nowadays, namely, alternately spoiling and bullying them. It should be understood from the first that when Mother issues a command she means what she says, and if this is so it is remarkable how naturally the habit of obedience grows up and influences the whole life.

From all this it follows naturally that Mother's own personal Religion is of supreme importance. One cannot draw water from an empty well, and Mother has to draw deep draughts both for her husband and her

children. It frequently happens that a young man begins to attend church again when he becomes engaged to his future bride. Together they go to the House of God, side by side they lift up their hearts in prayer and praise. And then, soon after marriage, as the Wife becomes too busy to accompany him, he drops off in attendance again, for many men are very shy and will not go to church alone. It is a great pity that so many Mothers drop their religious duties just at the time when they most need the help of Religion, pleading that conflicting duties prevent their attendance at church—"I have married a husband and therefore I cannot come." It is noteworthy that in our Lord's parable of the Despised Feast of God, the other two men make at least some sort of apology—"I pray thee have me excused"—but the last one, the man who pleads family ties, seems to think, as is so commonly done, that these are conclusive and that no excuse is called for—"Therefore I cannot come." The very duties, therefore, which especially need Divine Grace and assistance are the

excuse for giving up the worship of God. The duties and responsibilities of the Mother are tremendous, as I have tried to show, and need God's continual Grace for their fulfillment; yet we so commonly find a Mother, who before marriage was a regular communicant, giving up her Communions after marriage, often, indeed, until the time arrives when her own children are about to be confirmed, when she feels, for very shame, that she must accompany them to the Altar.

It cannot be denied that she has many excellent reasons for non-attendance at Divine worship, very many more than has her husband. Thousands of Mothers are kept at home on Sundays, especially in the mornings, by their household duties and the manifold occupations involved in the care of a young family. Yet the influence of Mother on the family Religion is so vitally important that she should do her very utmost to keep up her religious observances, and so to reinforce her spiritual powers by constant visits to the Source of grace. For, after all, the children

learn more true Religion from the spirit and "atmosphere" of Home than from any amount of formal instruction, however excellent, and undoubtedly this depends to a very large extent upon the influence and example of Mother.

Chapter IV

THE CHILDREN

HAVING CONSIDERED the part that should be played in the Family Religion by Father and by Mother, we must now pass on to deal with the duties and the influence of the children themselves. I cannot treat this part of the subject in exactly the same way as the former, for while I have been writing to parents about their *own* duties, I shall not now address the children but continue to write to the parents while I deal with the duties of their families. We approach this part of the subject, then, from a different angle.

Our model must, of course, be the Holy Home at Nazareth where Jesus gives us the perfect example of the perfect Son. It is summed up for us by St. Luke: "And He went down with them and came to Nazareth and was subject unto them." Such simple

words, yet so pregnant with meaning, telling how the Divine Saviour willingly submitted Himself to the restraints and the discipline of the Home.

There is one thing that we must certainly recognize frankly about our children, if we are wise, and that is that times have changed a great deal since we ourselves were children, a change which is altogether in the direction of greater liberty of self-expression by the young. We have an altogether different way of regarding young people and their activities. Formerly the boy or girl was looked upon as important and interesting, not so much because of what they actually were at the time as because of what they were on the way to becoming. In other words, Youth itself was largely sacrificed in order to secure a valuable maturity. Youth was a stage which must be passed through, but it was not of great value in itself, just as a chrysalis is a necessary nuisance if we are to possess the full-blown butterfly. Nowadays, however, childhood and youth are regarded as interesting and valuable in themselves and not merely as stages leading on to

maturity, the only age that was thought worthy of consideration. The older outlook is that of the man who is so anxious to arrive at the terminus of his journey that he pays no heed to the stages which he passes on his way and takes no great interest in the actual journey itself. The modern method is to consider each of the intermediate stages as supremely valuable and interesting in itself. Youth, then, is coming into its own as never before, in this "age of Young People." So the children have books of their own, written and illustrated specially for them by the best men and women in their own sphere, and not merely, as in the last generation, simplified versions of books written primarily for older people.

The result is naturally a great difference in the way that children behave in the Family Life. This difference has been well expressed by Canon Knox Little: "Fifty years ago an English father was King in his household. He was approached with a kind of distant respect; he was loved, but he was feared as much as he was loved; his will was law and he did not scruple to enforce it.

Now, many a family is virtually a little republic, which assigns to the parents a sort of decorative leadership, but in which the young people really rule" (*The Christian Home*, page 77). How different is the conception of the Father who was addressed by his children as "Sir" from that of the modern Father who is not infrequently slapped on the back and designated as an "Old Bean" or by some equally poetic imagery! The children are, in consequence, much more independent than they were, not so docile, less easily led and not capable of being driven at all. Whether for good or for evil, we all recognize that this is certainly the fact.

We shall, of course, regard the fact differently, the old-fashioned shaking their heads and looking upon the change as altogether a mark of degeneracy and deterioration; the new-fashioned rejoicing in the new liberty, and glad that this change has come about. In all probability, as is usually the case in changes of this sort, there are certain gains but certain losses as well. The unquestioning obedience paid to parents a few gen-

erations ago, the exaggerated respect given to the Father, the stiff and stilted way of addressing him, were certainly destructive of that confidence and affection between parents and children which is the most valuable thing in Family Life. Yet, on the other hand, there is nowadays undoubtedly a great deal too much laxity in the bringing up of children, and from many homes the spirit of discipline seems altogether absent, courtesy has died out, and every child does that which is right in his own eyes. The formation of good habits, however, is just as vital and important a part of home training as it ever was, though the modern parent will carry it out on different lines. He will offer more explanations, will try to carry his children's assent along with him, and will rely less upon mere unquestioning obedience. He will argue, "Do you not see that this course of action will be for your own good and happiness?" rather than "I order you to do this and you will obey me without question." Yet I am convinced that in reality the power to command must still lie at the back of it all, and force to compel

obedience in the last resort must not be ruled out. Boys and girls *are* frequently unreasonable, even in these enlightened days, and if they will persist in doing things which will injure their own future or make them a present nuisance to those with whom they live (for it is commonly friends and neighbors who suffer most from unruly children) they must be *forced* to obey authority. Yet in many cases this note of authority seems to be entirely absent. It ought to be impossible to see the sight which is far too common, of some parent complaining to the magistrate with regard to some boy of quite tender years, "I can do nothing with him." It simply means that there has been no discipline in the home at all. Self-expression is no doubt a very fine thing, but self-repression is equally an important part of the training of character.

As the children grow older, parents have to accustom themselves to allow them more and more liberty, recognizing that they have hearts, consciences, and characters of their own, in short, that they have their own lives to live. Cruel interference with the profes-

sion which they choose for life, with their marriage plans, or with their religious convictions is entirely inconsistent with the duty of the Christian Parent. What wonder if the girl, whom the parents try to force to marry a man she does not love, runs off with some altogether undesirable person; if the boy, driven to work which he detests, should run away from home and hang about the movie studios; if children, forced to attend Church services which they cannot tolerate, should give up Religion altogether!

What, then, should be our attitude toward the teaching of Religion? Firstly, we must recognize quite clearly that religion cannot be forced upon children nowadays. Yet, on the other hand, it is a most important part of parental duty to see that good habits of Prayer and Public Worship are formed. The line we should adopt, I think, is to strive to commend the Christian Faith to the young, to show them how reasonable and how beautiful it is, to train them to love the good, to form high ideals for their life, and to inspire them with lofty principles. The young are readily brought to appreciate

and to love these. This means that parents must themselves know something about Religion, for while any ignoramus can say, "You must learn your Collect before you have any breakfast" or "You must go to church or you shall not go out today," it calls for a great deal more to be able to explain the Faith sensibly and rationally. It is obvious that the most important element in training of this sort is found in the example of the parents themselves. Do they themselves recognize that it is a plain *duty* to offer worship to Almighty God, the duty which all rational beings owe to their Creator? Do they believe in the Sacraments, that they are vitally necessary and that they are able to do what they profess to do? Do they set high ideals before themselves, or is the intimate Family conversation continually about the getting of money; is everything valued in terms of cash; and is some smart trick in getting money out of people applauded as something very clever? I need not insist that the parents' own example is priceless. It is not much use sending children to Church if they know that they

are only sent in order to get them out of the way, and they very soon wonder why it is that their parents do not accompany them.

Yet, it is essential that good habits should be formed, and the process cannot always be a pleasurable task. The best method, it seems to me, is to make things as plain to the children's intelligence as we can, to show the reasonableness of what we want them to do; but in the last resort to *insist* upon obedience, for, after all, obedience is the royal road—in fact the only royal road—to self-control, and self-mastery is the only form of liberty that is worth having. The curse pronounced upon the aged Eli shows plainly enough the displeasure of Almighty God on those who take no care to bring up their children in ways of obedience and self-control. "In that day I will perform against Eli all things which I have spoken concerning his house; when I begin, I will also make an end. For I have told him that I will judge his house for ever for the iniquity which he knoweth; because his sons made themselves vile and he restrained them not," that is, because he grossly neglected his duty

as father and by his weak indulgence became partaker of their sins.

The question of the teaching of Religion to the young naturally leads on to the consideration of their reaction toward the Call to the Sacred Ministry. In former days in England it was quite a common thing to find priests of the Church who could point with pride to the fact that their fathers, grandfathers, and more remote forebears had all worked in the Sacred Ministry. In some cases there had been scarcely a generation of the family since the Reformation which had not supplied at least one priest, sometimes several, to the Church. Nowadays, however, this seems to be much less frequently the case. How is it that at the present time the sons of the clergy so comparatively seldom offer themselves for the holy office to which their fathers have devoted their lives? We are sometimes told that the reason is that our young men see no attractive career for themselves in the Ministry of the Church, that they feel that they can do more real good to their generation in other walks of life. Others tell us that the

hardships and privations of a home where the family is large and material means are small have disgusted them with the clerical profession, and that they aim at securing a position in life which will provide them with the comforts and luxuries which the normal man desires for his wife and children, even if he is comparatively indifferent to them himself.

I do not believe that either of these explanations is altogether adequate. My experience of the young men of this generation is that they have aims and ambitions which are every bit as exalted as those of the past generation, and that the thought of hardships and privations for a high and noble cause still calls out all that is best in them. I am inclined to conjecture rather that in many clerical homes Religion has not been presented to the children while they are young in a way that appeals to the present generation. These children are often brought up with the idea that they *ought* to attend church because they are the sons of the Rectory, and because if they do not they will bring discredit on their father. Divine

Worship thus becomes something that ought to be attended because people expect it. Young children, too, in clerical families are often made to attend church much more frequently than they feel necessary, and for the same reason. This simply has the effect of degrading the worship of God in their minds and as they grow older it produces serious results in their attitude toward all religious observances. To the children of the clergy, however, as to those who belong to other families, attendance at Divine Worship should be presented as an offering made personally by them to God. As a regular thing, it ought to be sufficient if children up to the age of Confirmation attend church once on Sunday and preferably at the offering of the great Christian Sacrifice, the Choral Eucharist, for this is a service which they readily understand and which makes a personal appeal to them as they learn to offer their individual worship to the Almighty Father in their commemoration of the great Sacrifice of their Lord. What I mean is that our children, even at the earliest ages, should be taught to regard

attendance at church as a personal offering to God and not as something to be done as a sort of conventional observance which is thought to be necessary for them because they are the sons or daughters of the parsonage. A duty it undoubtedly is, but a duty owed to God and not to the parishioners. Attendance at church should also be presented from the first as a privilege which they should value and not as a disagreeable necessity which they must undergo for the sake of appearances. It is easy while children are young to present church-going in this light. It is not so easy when they grow older to change their attitude on this important question.

The same principles apply to the Confirmation of the priest's children. They should certainly have the same opportunity of choosing for themselves as other children have. The question "Do you wish to come to the Confirmation class?" should be put to them as it is to other children, rather than the dogmatic decree, "You must be confirmed because the parishioners will be surprised if you are not, seeing that you are one

of my children." I cannot help thinking that if Religion became more a personal and individual matter for the children of the parsonage, there would be more response in our day to the call to the Sacred Ministry on the part of the boys of our clerical families.

Since the relation between parents and children has changed so profoundly in our day, we must remember that the change implies a corresponding difference in outlook on the part of the children. If the parent should strive to be, not a tyrant, an autocrat, an absolute monarch of the family, but always the friend, guide, and adviser of his children, it follows that it is the duty of the child to carry out his side in this matter by consulting his parents and confiding in them. Nothing causes estrangement in a family so easily, or perhaps so frequently, as the children growing to trust in others, persons outside the family (even though these persons be teachers or clergy), to ask their advice and guidance and to despise their parents as "out of date," "old fogeys." When parents are themselves responsible for this attitude by their lack of understand-

ing or their want of sympathy, they have, of course, nobody but themselves to blame; but when they do their best to understand and sympathize, and yet the children do not trust them, the result is sometimes quite tragic, and this deplorable position is not always brought about by any fault of the parents themselves, by any lack of sympathy on their part. The matter needs careful watching from the very outset. The little rift must be patched up before it grows too big.

Another aspect of the Home Life which we must not omit when dealing with the children is the strong influence that brothers and sisters may have upon one another in the Home. There is nothing like it in the lower creation, for while animals may show strong affection toward their parents, and parents toward their offspring, yet I believe that there is little or no development among them of the relationship between brothers and sisters. With man it is based upon equal rights and equal duties in the Family, together with those sweet memories of common parentage and a common home which

last throughout life, even when the children have become scattered throughout the world. "Love as brethren," says St. Peter. It is a sad thing to see how, in some families, brethren are continually wrangling among themselves. This frequently points to something radically wrong in the way that the parents have brought them up, and often it arises because father or mother has had some darling, some favorite, some pet, whom the rest of the family gradually comes to detest. It was for this reason that the patriarch Joseph was so hated by his brothers, because Jacob, their father, had petted him, giving him as a signal mark of honor the coat with long sleeves, "the coat of many colors" as the Authorized Version of the Bible has it. The true relationships of brother and sister, however, are the antidotes to self-seeking, narrowness, and intolerance, and that is why the big family is still the best training-ground in the world for the battle of life. Think of the powerful influence that good sisters may have upon their brothers, correcting in them much that

is hard and selfish, training them in chivalry and courtesy toward women. These noble qualities might well be destroyed by the rougher life of school, were it not for the influence of the sisters in the home. This means, however, that sisters should be encouraged to enter into the interests of their brothers and not be allowed to become wrapped up entirely in their own pursuits. The brothers, on their part, help to enliven their sisters, to give them confidence and decision and to widen their interests. Parents should, however, see that their boys, especially in a family in which they are in the minority, are not allowed to take advantage of the good nature of their sisters and to make slaves of them, or they will readily become spoiled and selfish. As a general rule, sisters are naturally more influenced by religion than the boys, and so are able to help their brothers by taking an interest in such events as their confirmation and by accompanying them when they make their Communion and at other times.

To sum up, the modern parent owes as

deep a debt of gratitude to God as his forefathers ever did for the brightness and cheerfulness that children bring into the Home Circle, especially if they have been trained, as they should be, to show respect and affection to their parents, unselfishness toward one another, and chivalry from the boys to their sisters. I believe that under modern conditions they are just as likely as ever in the past to do this if they are not unduly repressed and kept down but are allowed and encouraged to develop their own individual characteristics, though always under discipline and self-restraint. The brightness and high spirits of youth bring a cheeriness into the Home which can be obtained in no other way, and this is the case not only in those homes where means are ample and everything goes very smoothly. Even in those homes where there is constant anxiety and difficulty and lack of money—perhaps we may say, especially in these—thoughtfulness for parents and for one another, buoyant hope for the future, and a cheerful outlook amid difficulties,

which is youth's characteristic contribution to the Family Life, will lighten many a heavy burden, bring forth a sunny disposition on dark days, and help to make the path of Duty easier for parents and children alike.

Chapter V

MASTER AND MISTRESS

IN ADDITION to father, mother, and children, there are others who come into the Family Life in an intimate way, namely, the servants of the household. For the time being, because sharers in its life, they may in a sense be considered as members of the family. Obviously their position is different from that of those whom we have already considered. The parents and the children are bound together by natural ties and, in consequence, duties from which they cannot possibly escape in regard to the religion of the Family are laid upon them by Almighty God. The servants, however, enter the family circle of their own choice and remain within it only so long as they care to do so. Still, while they choose to be servants in the household, and in many happy

cases they remain so all their life, they are partakers to a certain degree of the Family Life, and their employers owe special duties toward them of a more intimate character than those of the ordinary employers of labor in stores, offices, or factories; while they themselves have certain important duties toward their employers. Let us consider the former of these duties now, leaving the latter to be dealt with in the next chapter.

We might have expected to receive much help from the New Testament in this part of our subject, for "Masters" and "Servants" are frequently referred to in its pages. St. Paul, in particular, who gives instructions on their Christian duties to most classes of people, often includes servants and their masters. The two most important passages in his Epistles on this subject are to be found in the sixth chapter of Ephesians, and the third and fourth chapters of Colossians.

We have not, however, such clear guidance here as at first sight we might imagine, for we find on referring to the Greek words

which he uses that the Apostle is referring to *slaves* and not to servants such as we have, who in these days are certainly very far from being slaves to their employers. The slaves to whom St. Paul gives advice were, of course, the absolute property of their masters and had scarcely any rights of their own. We remember that Christianity did not at once abolish slavery, which indeed continued as a system in full vigor for many centuries after the time of Christ. The teaching of our Master did undoubtedly contain from the first the germ that was to destroy the institution of slavery, but that germ did not immediately grow up, blossom forth, and bear fruit. The core of the teaching of Christ on the social side is, of course, the grand doctrine of the Brotherhood of Man, based on the universal Fatherhood of God, and when once this teaching, with all its implications, was thoroughly understood, slavery as an institution of Christian civilization became impossible. Neither our Lord, however, nor His Apostles precipitated a social revolution by trying to sweep away this institution immediately. With re-

gard to this question, as indeed to all other social problems, Christian ideals work rather as leaven than as dynamite.

So here, in the passages in his Epistles to which I have referred, St. Paul lays down the principles which were eventually to transfigure slavery. Christ, he says, is the true Lord of all human life, and we all, masters and slaves alike, are Christ's slaves. Whatever we do, then, is to be done for Him. He thereupon proceeds to give instructions to those slaves who were Christians as to their duties to their masters, whether these were Christians or not. In the same way he lays down the duties of Christian masters, and although these refer primarily to those who were the owners of slaves, yet we shall see that they apply also in principle to the employers of servants. The principle which he lays down for masters is as follows: You yourselves have a Master in heaven and with Him there is no respect of persons; treat, then, your servants in a way which you would wish your own Master to approve of. In other words, although you are master to your servants, yet

you yourself are a servant to a greater Master who is equally yours and theirs.

The passages in Ephesians and Colossians to which I have referred run as follows, so far as they concern masters: "Ye masters, do the same things unto them and forbear threatening, knowing that both their Master and yours is in heaven, and there is no respect of persons with Him" (Eph.: 6-9); and "Masters, render unto your servants that which is just and equal, knowing that ye also have a Master in heaven" (Col.: 4-1). His advice, then, consists of two practical conclusions: "Do not threaten your slaves" and "Give them that which is just and equal." These two principles, you will see, are as true and as necessary today as they ever were—Justice and Kindness of Speech.

The principle, then, which is insisted upon in the New Testament is that, as Christ must regulate all relationships between man and man, so the relations between the employer and his servants must be set firmly upon a Christian foundation. This is the point upon which that great

apostle of social justice, F. D. Maurice, dwells. The master, he says, must not argue, "I have paid the wages that I have agreed to; I owe the fellow nothing more." Nor may the servant say, "I have done the exact amount of work bargained for, and I will not do a stroke more. What more can they expect of me?"

The Christian attitude in this matter is based upon the fundamental principle that Christ our Master has taught us, namely, the dignity of Service. In the great kingdoms of the world it is different. The despot shows forth his glory by being waited upon by hosts of menials who obey his slightest bidding. Pharaoh glories in the multitude of his serfs; Cæsar's nod is the signal for thousands to leap into activity; Solomon astonishes the Queen of Sheba by the number of his servants and cupbearers, so many that when she had seen their host "there was no more spirit in her." Jesus, however, showed His glory by washing the feet of His disciples—the task of the lowest slave—in order to demonstrate the exceeding dignity of Service. For the same reason,

doubtless, He worked in the carpenter's shop. "I am amongst you as he that serveth," He declared, for the whole of His earthly life was service. Naturally, then, the Religion of Christ has altered our whole conception of the relation that should exist between the Christian Master and the Christian Servant.

What, then, should be the temper of that relationship? It is summed up in the phrase, Mutual Respect. The Master must not think that his main duty toward his servants is to get as much as possible out of them in the way of service; neither must the servant be content to render the very minimum of service which will justify the payment of his wages. It is a mutual relationship involving duties on both sides. Of course, in a practical world we must be practical: the master must be master, and servants are paid to serve; but we must remember that their relationship is a mutual one, so long as it continues, and that masters have a duty to discharge which undoubtedly is a duty, and, therefore, to be performed as unto God, not simply because, from the practical point of

view, unless they perform it, they will not be able to keep their servants. The head of the household has a responsibility before God for all who are in his household and consequently a certain responsibility, although a more limited one, toward his servants.

Let us consider some of the ways in which the employer should remember his duty toward the servants of the household, so far as Religion is concerned, leaving to our next chapter the consideration of the duties which servants owe to their employers.

(a) The master and the mistress should, even at personal inconvenience, so arrange the meals of their household as to give reasonable opportunities to their servants to attend church and perform their religious duties. In particular, great care should be taken to give them a chance of going to the early Communion service, which is often the most difficult to arrange. It is grossly unfair to engage a servant belonging to a different religious body and then to compel her to act in a way contrary to what she has been taught. Yet it is not an uncommon thing to

see such examples of what we can only call unwarrantable intolerance and tyranny. If you were in India you would soon find that you could not do this with your Mohammedan servants, for they would not tolerate it. Why, then, do you think that you are justified in doing it with your Christian servants? Yet there are people so hopelessly narrow that they will engage a servant, knowing that she has certain religious views, and practically compel her to conform to their own religion. I have heard of many instances of the members of various Protestant bodies doing this—expecting, almost compelling, their servants to attend the church of their employers, and giving them no opportunities of going to the early Communion in their own church. Yet such persons are usually very loud in their claim for religious liberty, talking proudly of how Protestantism has shattered the yoke of Rome or of Canterbury.

(b) Heads of households, however, should go farther than this. They should not only see that their servants have reasonable opportunities of performing their religious

duties; they should also take a personal interest in seeing that they do them. If your servant belongs to our Church, you should inquire if she is confirmed and a communicant, and you should yourself bring her to the notice of the parish clergy. I can remember households where, when I have visited the members of the family, I have been asked to have a talk with the servants, either by visiting them in the kitchen or by asking them into one of the sitting rooms. This would be a much more common occurrence than it is if, to show that we take some interest in their welfare, we would sometimes mention the servants when talking to the lady of the house. The reason the interest is not more general is because it simply does not occur to the mistress that the parish priest would like to visit the servants as well as the members of the family.

On the other hand, there seems to be in the majority of families a strange reluctance to mention religious matters at all to the servants. This ought not to be so. Many of our servants will have been very poorly instructed in religion before they come to us,

while the religious atmosphere of their own homes is often very unsatisfactory, and in many cases the coming of a girl as a servant into your household may be the turning point in her life. It is, of course, an excellent thing for members of the Episcopal Church to engage as their servants girls of the same religion, where this is possible, for in such cases more sympathy in religious matters is possible. We should not, however, give the idea that it is a *qualification* for pleasant work in a desirable household to be a communicant, for if we do so we are encouraging hypocrisy. The reason why so many native Christians in India have the reputation amongst English visitors of being bad servants is because in many cases they are not genuinely Christians at all, but are what is called "rice Christians," that is to say, humbugs who pretend to be Christians in order to curry favor and to procure for themselves a desirable situation in a good household. There are "rice Christians" amongst ourselves.

(c) It is certainly the duty of the Christian employer to avoid, so far as possible,

putting temptations in the way of young servants. A very common and most unchristian example of indifference, even callousness, to the moral welfare of girls is the way in which some employers allow quite young servants to run into temptations to dishonesty and then, when they fall, show them no mercy, either dismissing them without a character or even calling in the police. In many homes, money and other valuables are left lying about in the most casual way. This is most unfair, however, to young servants in particular, to whom, in view of the smallness of their wages, small sums of money represent comparative wealth. In such homes it frequently happens that small amounts are stolen without being missed by their careless owners. This leads to a feeling of security, of impunity, in the mind of the petty thief, with the result that eventually the servant steals something of greater value, is found out and perhaps ruined. For such a downfall, which is far more common than we generally realize, it is really the carelessness of some member of the family that is to blame and that member ought justly to

stand in the prisoner's dock beside the miserable culprit.

(d) A note of caution needs also to be uttered with regard to the girl's love affairs. Why is it that an unduly large proportion of illegitimate children are born to domestic servants, while some of the saddest cases of concealing such births and sometimes of killing the infant are connected with this class of the community? It is, I think, largely due to the fact that, while such girls have no mother or elder sister living with them who can advise and warn them, the employer either considers such matters as no concern of hers or, on the other hand, is so severe in the matter that the girl has to conduct her love affairs in secret. It should be regarded as quite as natural for such a girl as for any other girl of her age to have admirers and sweethearts. The mistress should be always anxious to advise and guide her, as scores of the best ones do, provided that the girl will allow them to do so, and the young man should be allowed to visit the girl quite openly. It is the carrying on of an intrigue in an underhanded kind

of way which does so much harm, conveying the impression to the girl that there is something wrong about falling in love, and so confounding the moral issues in her mind. If she is treated by her mistress with candor and frankness, she will realize that it is no more wrong for her than for other girls to have a lover, though to meet him clandestinely and secretly may prove the highway to ruin. A wise and sympathetic mistress may do so much to assist her young maid in matters of this kind.

Lastly it should be borne in mind that the whole manner in which servants are treated in the home exercises, by reflection as it were, a tremendous influence upon the family life, either deepening or ruining the religious atmosphere of the household and especially in families where there are young children. To encourage children to despise the servants, as if they were merely hired minions of the householder or beings of an inferior order, has a very bad effect upon the children, making them grow up as bullies toward persons in an inferior or dependent position. Whereas if the servants of

the household are justly and fairly treated in a friendly spirit and encouraged to regard themselves as closely associated with the interests of the family, they can be of most valuable assistance in the bringing up of the children who may learn a great deal from their influence and example and who often become deeply attached to them for life.

Chapter VI

THE SERVANTS

HAVING GIVEN some consideration to the proper attitude which employers should adopt toward the servants of the household, let us now deal with the duties which those servants owe to the father and mother of the home. We shall, of course, continue to consider the subject only from the point of view of the family religion, and on this our servants may exercise a greater influence, whether for good or for evil, than we usually imagine.

We have seen that the modern servant is not at all in the position of the "servants" to whom St. Paul gives advice and instruction in Ephesians, Colossians, and other Epistles, for these were slaves, the property of their masters. Who, then, are the persons in the New Testament whom they most nearly resemble in position and duties? I

think that they are most like the *stewards* who are frequently referred to in the New Testament, for the steward in our Lord's parables and in the Epistles was a man who had been put in charge of his employer's affairs, who had control of his lord's property, and was trusted and expected to use it to the greatest possible advantage. This is just the position of the household servant. The property of her employer is very largely in her hands and her duty is to make the best possible use of it. She has necessarily to be trusted a great deal, and the material happiness of the Home depends very largely upon her faithfulness in the discharge of the duties of her position.

Now the duties of a steward are summed up by St. Paul in his First Epistle to the Corinthians in a short and concise sentence which goes to the very core and heart of the matter: "Moreover it is required in stewards that a man be found faithful" (4.2). This phrase admirably sums up the most important duty of the servants of the household, namely, that they should be found faithful, that is to say, loyal to their employ-

ers. The principal virtue of the servant is loyalty, and this is not only a characteristic which is far from common nowadays, but usually it is not so highly regarded as it should be.

In this connection let us consider three points, namely, the loyalty of servants toward their religion, then toward their employer's interests, and finally toward the children of the family.

First we deal with their loyalty toward their own personal religion. I have already suggested that it is incumbent upon employers to give their servants reasonable opportunities of performing their religious duties and so to arrange the work of the household that it may be possible for them to do so. This implies, of course, that servants, on their part, will value these opportunities and make use of them. One cannot expect employers to go out of their way to provide facilities for their servants to go to church, or to attend the meetings of guilds and the social functions of the congregation, if they on their part do not greatly care whether they have these privileges or not, and do not

make use of them when they are made possible for them.

It must be remembered, too, that as employers influence their servants with regard to personal religion, so may servants exercise a powerful influence upon their employers. It frequently happens that servants cause a mistress, who is careless and indifferent over religious matters, to think very seriously when she sees them show that they *do* value their religious privileges, think a great deal of them, and go to a good deal of trouble to perform their religious duties. It very frequently happens, however, that girls in domestic service are much more lax in these matters than they would be if living in their own homes. They make excuses for staying away from the services of the church and for neglecting the rule of regularly receiving the Holy Communion which they would not think of making if they were at home, and they attempt to soothe their conscience by pretending that it is impossible to get away from their work, when in fact they have not seriously made the attempt. Things are much more difficult for them in

this respect, of course, if their parish priest is one of those who visits, regularly and faithfully perhaps, the father, mother, and children of the house in the drawing room, but never penetrates into the kitchen to have a word with more lowly parishioners.

Loyalty to Christian principles means also that servants will perform their tasks, not merely in order to win the praise or to escape the blame of their employers, but as in the sight of God. Everybody has heard the story of the servant girl who, when asked what difference her conversion had made to her life, replied that she now swept under the door-mat. This was her conception of carrying out the injunction to do the Will of God from the heart and "not with eye service as men-pleasers." She was right, for it is in such small ways that genuine religious principles influence the life. It is easy enough to talk in a grandiloquent way of nobility of life, self-sacrifice, and lofty ideals, but unless we can translate these into the ordinary affairs of every-day life they are of little practical value.

We pass on to consider the loyalty of

servants toward their employers. Servants should endeavor to enter into the ways of the household, its habits and customs, as wholeheartedly as possible. If those habits and customs are not good ones, if they indicate a low standard of life, no Christian servant should remain in the household, however well paid, however kindly treated. In such matters, the servant must be loyal to the family and if she cannot conscientiously be loyal she must leave her position. So long as she remains there, loyal service is her bounden duty.

Another point that ought to be mentioned is that servants must expect to be sometimes corrected or found fault with. Many, however, take offense in such matters very easily, resent all reproof, and are ready to "give notice" for the most trivial reasons, throwing up a situation which is very suitable for them and very pleasant, simply from the feeling of wounded pride. It is unnecessary to remark that such girls stand in the way of their own success and happiness. With regard to loyalty she should remember that

when she enters the family she does not merely carry out a commercial transaction, but enters into a more intimate relationship which ought to be helpful and beneficial on both sides.

It is a part of good stewardship, too, that the servant should exercise care in her treatment of the property of her employer. In many households, and particularly perhaps in some larger and richer ones, the servants are very wasteful with regard to food. Good food is often thrown away of which use might be made by the exercise of a little thought and care. Most servants would not act in this way in their own homes, and they certainly ought to take the utmost care not to waste the property of their employers. It should not be forgotten that the habit of wastefulness is one that very easily grows upon one, and the servant who, when she is young, begins by being careless in this way, not infrequently becomes a very "bad manager" when she has a family of her own.

Lastly, let us consider very briefly the important subject of her loyalty toward the

children of the family. Here she has a tremendous responsibility before God. Children learn habits, both good and bad, so easily that the influence of the servants with whom they are brought into intimate touch in their early years may affect them profoundly for the whole of their life. To a greater degree than we commonly realize, much of the moral and spiritual training of young children depends upon them, especially upon the nurse or nursery governess who is so constantly with them during those early and tender years when the young twig is so easily bent one way or the other. Many a good and successful man or woman has good reason to be deeply grateful to Almighty God for the powerful influence upon their life, in its earliest days, of some godly nurse or domestic servant who has instilled sound principles into their young minds at the most plastic age. Was it not a wise and experienced prelate who once said that if he had control of a young child up to the age of seven he did not much mind who had charge of him afterwards? It is

fatally easy, for instance, for a servant to encourage young children to be untruthful and to deceive their parents, not willingly perhaps or of set purpose, by saying to them something like this, "Don't tell your mother you have done such and such a thing, or have seen so and so, or have gone to such a place." These are tiny seeds of deceit which may grow into habits of truly formidable proportions and ruin the character, destroying that tender plant of trust and confidence in the child's parents that is often of inestimable value at some crisis in the life of the older boy or girl.

What a delightful thing it is to see some old family servant who has been faithful to the fortunes of the family for many years, perhaps in this respect following in the steps of her own parents or even grandparents, so that in a very real sense she seems to be actually a part of the home life. Literature supplies many really beautiful and touching instances of this relationship, carried on with loyalty and love and the fear of God. Such servants, in the homes to which they

are attached (or we might even say, to which they belong), exercise an influence which is second only to that of the mother herself. Unfortunately, such examples seem to be increasingly rare in these days, when the spirit of the Trades Union has entered into almost every sphere of life. It should be remembered, however, that the greater freedom which servants enjoy nowadays does not lessen their potential influence in this respect, but in reality gives them even greater responsibility before God. Wider opportunities of initiative are open to them, and it behooves them to make use of these for the highest and best interests of the children who come under their influence and example.

As we thus reach the conclusion of our consideration of Religion in the family life, I hope that I have given reason enough to convince my readers of the vast importance of this subject to the happiness and welfare of our Country. The strength of a Nation depends very largely, as I have tried to

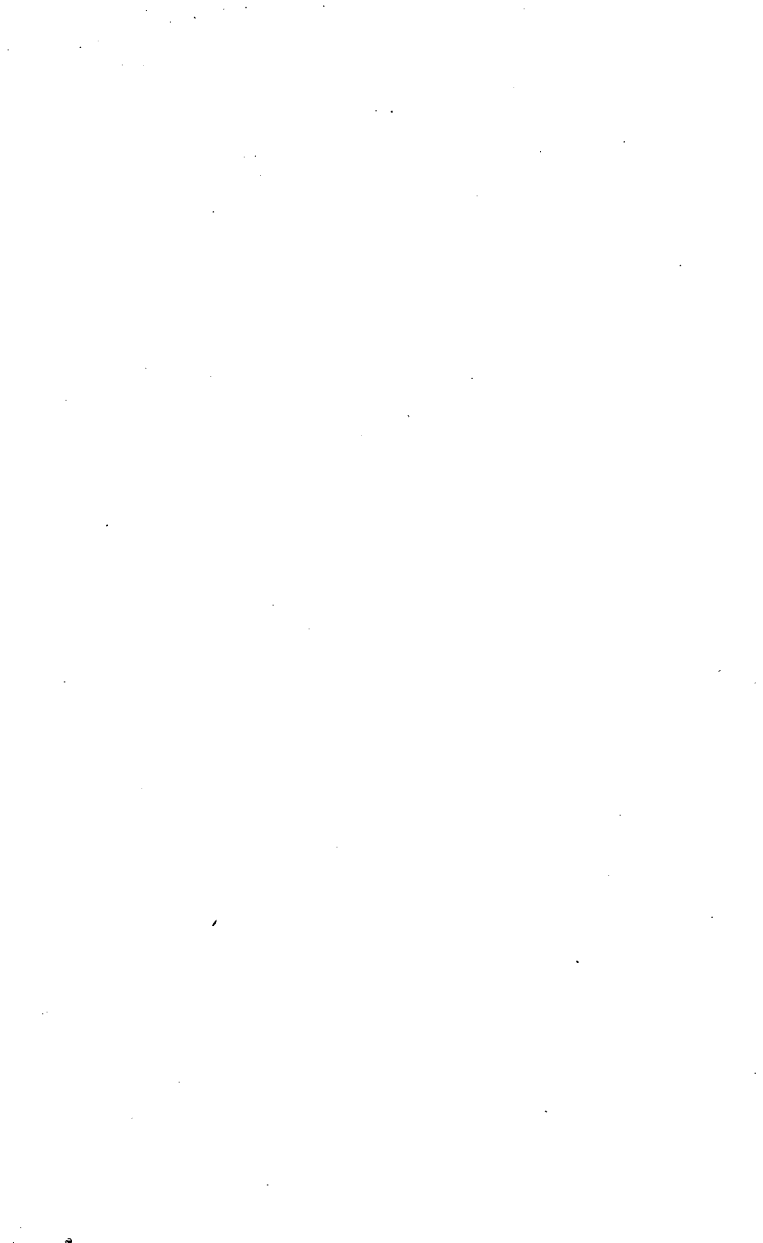
show, upon the purity and the healthiness of its Family Life. It is, therefore, incumbent upon each of us to do our utmost to fulfill our duties in this sphere, whether as Parents, Children, or Servants. The Son of God, before He began His public ministry, was for full thirty years a member of a human family in the Home at Nazareth, and by that fact He clearly teaches us the supreme value of the home training. There may perhaps be some to whom this subject may seem trivial and of slight importance, not worthy of a great deal of our time and thought. Yet we should remember that it is with the common life that Christianity mainly concerns itself, that it is in the faithful performance of the ordinary duties of the every-day life that the greater part of our "training for the skies" is accomplished, and that none are so far raised above the ordinary human level that they can afford to despise the vital importance of the effect upon the development of our characters of the discipline supplied by the intimate life of the Family.

"We need not bid, for cloistered cell,
Our neighbor and our work farewell,
Nor strive to wind ourselves too high
For sinful man beneath the sky.

The trivial round, the common task,
Would furnish all we ought to ask,
Room to deny ourselves, a road
To bring us daily nearer God."

JOHN KEBLE.

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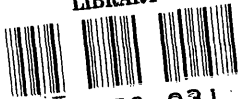
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